109

SALUS POPULI
OR
A NATIONS HAPPINESSE,
A
SERMON
Preached at the ASSISES
holden at
VVINCHESTER
July 22. 1658.

By EDWARD BUCKLER Minister of the Gospel at *Calbourn* in the Isle of *Wight*.

Psalm 11. 3.

If the foundations be destroyed, what can the Righteous do?

Lex justa ministros habeat innocentes. Aug. in Psal. 51. 3.

Felix respub. in qua, qui imperat, timet Deum— Justin.

LONDON,
Printed for *John Rothwel*, at the *Fountain* and *Bare* in *Goldsmiths Row* in *Cheapside*.

993. e. 5

BODLEIAN LIBRARY
16 DEC 83
OXFORD.

TO

THE HONOVRABLE THE JUDGES

For the last Western Circuit,

Iudge Nicholes *one of the Barons of his Highnes's Exchequer, and Judge* Fountain, *with Sir* Henry Worsley *Baronet, High Sheriff of the County of* Southampton.

Honourable Sirs,

IF the publication of this *Sermon* shall be supposed to contribute nothing, that may advance the Interest of *Christ* and his People; but to prove rather an unnecessary addition to that *Nauseous* disease of *Pamphlets*, which the stomack of the Nation is already sick of: *your selves* are my witnesses, how many *Honorable* persons are bound to divide the *inconvenience* (or guilt) of it amongst them.

This

This yet, I confess, is a supposition, which I expect no entertainment for but with that *part* of the Nation, which is at enmity with the *Happiness* of the *whole*. And even into those, how *toothsome* soever it prove, yet who can tell but it may be *wholesome*? God, I am sure, is able to perswade them by as mean a thing as this, that it is by no meanes advisable to lay a *mine* under those *foundations*, which they must perish to the *ruines* of; nor to fly in their faces that would prevent the *springing* of it.

The rest, when they look upon it coming to them (as all *Sermons* doe, or should) in the name of Almighty God, will, I hope, believe, and comply with all that is of God in it, for the sender's sake.

Such as are conversant enough with that invaluable pair of blessings which is the subject of this discourse, to see the *Nations* Happiness, and their own wrapt up in it, will find a *Remembrancer*. Such as wish well to *the Land of their Nativity*, and would contribute to the *Happiness* of it

it, if they know which way, will find an *Informer*, as to their *duty* and *interest*.

For your selves, although I shall perhaps have more cause to blush at my obedience to that *Importunity*, which hath troubled the *Press* with this *Paper*, then I had to suffer the continued repetition of it: I have yet this *relief*, that I shall hereby publish this one evidence of your great affections to the *Happiness* of the *Nation*, your unwillingness that any *expedient* (though the meanest of a thousand) to remember them wherein it doth consist, and how it is to be provided for, should fall to the ground.

When you so earnestly desire the world should know, that you look upon it as your duty to promote *Religion* and *Righteousness*: 'tis an offer of very considerable *security*, that you constantly do and will practise it. You received not your many *Talents* for any purpose that is *lower* then this: nor can you imploy them to any advantage that is *higher*. Your *Master* is not like, by any other improvement, to receive his *own* with so much

usury.

Whose Honour and Interest, that you and all of your Quality, Parts, Power, Trusts, Places, and Imployments, may in all your designes and actings, sincerely aime at, is in the daily Prayers of

Your Honours most humble Servant,

in the things of Christ,

Edw. Bulkley.

A SERMON

Preached before the Judges at WINCHESTER ASSISES July the 22th. 1658.

Psal. 122. 4, 5.

Whither the Tribes go up, the Tribes of the Lord; unto the testimony of Israel: to give thanks unto the name of the Lord.

For there are set Thrones of judgement, the Thrones of the house of David.

UPon *Davids* bringing the *Ark* to *Ierusalem*, he pens this *Psalm*; his grateful apprehension of the happiness of that Church and Kingdome, under the present dispensations of a gracious God, discovers it self.

1. In the *Title*, 'tis *A Song of Degrees*, which (to omit other notions about it) *Junius* translates, *canticum excellentissimum*, a most excellent Song: The notes of any other being by no means high enough to celebrate blessings of such a *Concert*, as are here mentioned.

2. In the *Pſalm* it ſelf three waies, *viz.*

In { 1. A rapture of joy.
2. A deſcription of the happineſs he lay under the contemplation of.
3. An exhortation to Prayer for the continuing of it.

The *Text* is within the compaſs of the ſecond of theſe, the *matter* of that peoples happineſs, deſcribed in three great enjoyments,

viz. { 1. *Union*, verſ. 3.
2. *Religion* verſ. 4.
3. *Righteouſneſs*, verſ. 5.

I have pitcht upon the two latter, *Religion* and *Righteouſneſs*.

1. *Religion*, a full proviſion for the free enjoyment, holy ſolemnity, and due adminiſtration of the *Ordinances* of God. You will ſee it in conſidering the fourth verſe, in theſe

five particulars, *viz.* { 1. *The place.*
2. *The perſons.*
3. *Their actions.*
4. *Their ground.*
5. *Their end.*

1. The *place, whither*. Relating to *Ieruſalem* mentioned in the third *verſe*, where the *Ark* of God was placed, which was a teſtimony of his preſence with them; where that was, God was, there he promiſed to meet his people, and to commune with them, and there he commanded his people to meet him, hither *the Tribes came up*. Had they gone one Tribe to *Dan*, another to *Bethel*, a third to *Hieruſalem*, it had not been a *Religion* good enough to make a bleſſing of.

Exod. 25. 22. Deut. 16. 16.

2. The

2. The *Perſons*, the *Tribes*. Not here and there a man, but a *multitude*, and not a multitude of men condemnable as ſo many *Formaliſts*, poor ignorant ſouls, under low adminiſtrations and in the dark, for their punctual attendance upon *Ordinances*; they were *the Tribes of the Lord*, all owned as his by a ſtanding in his Church, very *many* by a place in his heart; he that doubts this, did never conſider how many thouſands of every *Tribe* were *ſealed for the ſervants of God in their foreheads*, (*Revel. 7. 4, &c. Religion* in any Nation, looks beſt like a Mercy, that is, like it ſelf, when it bindes up the people of it together by *multitudes*.

3. Their *Actions*, *the Tribes go up*, rather indeed their freedome and liberty, there was no *Lion in the way*, the Law ſent them, & the Magiſtrate kept them company: *He went with the multitude to the houſe of God*, Pſal. 42. 4. *Religion* is then a pure, an unmixed mercy, when a people can enjoy it, diſcharged of all encombrances, and never thrives into a greater bleſſing, then when it *ſucks the breſts of Kings* Iſa. 60. 16.

4. Their *Ground*, *to the teſtimony of Iſrael*.

I know theſe words are diverſly expounded, I incline to their interpretation, who reade them *for a teſtimony*, and do mean a *teſtimony* of that peoples conformity to Gods commands: twas his ordinance that hither the *Tribes* ſhould come, and this was witneſs enough to Iſrael, that there was a *jus divinum* in that ſolemnity. That *Religion*, or that part of religion, will never be able to contribute to a peoples happineſs, that is not able to ſhew its Pedigree, that it came down from Heaven; you may by no means ſet it down amongſt a nations priviledges, if God

cause), *I commanded it not, neither came it into my heart*, Jer. 7. 31.

5. Their *End*, *to give thanks unto the name of the Lord*. A part of Gods worship and service put for the whole. when a *Religion* is set up for any, except meerely for religious ends, they much mistake, that look upon it as any part of a peoples glory. That's the first ingredient to that peoples happiness, *Religion*.

2. *Righteousness*. *There are set thrones of Judgement, the thrones of the house of* David. A full provision for the administration of *Justice*, and the happiness of that state and kingdome thankfully acknowledged.

In the { 1. Enjoyment of it for the present, *there are set thrones of Judgement*. 2. Settlement of it for the future, *the thrones of the house of David*.

1. The enjoyment of it for the present, *there are set thrones of Judgement*, a very amiable and pleasant prospect, where we see:

1. *Judgement*, that is, *recta judicatio justi atque injusti*. it hath, its true, in Scripture many acceptations, but is here made up of hearing and determining, whether the cause depending be *criminal* or *civil*, as it is also in *Lev.* 19. 15. and to expound it (as we must do) into a *blessing*, (*For the judgement is not yours, but Gods.*) We are necessitated to interpret it,

Of a *Hearing*.

1. With *understanding*, both matters of *fact*, and matter of *Law*. The persons that sate here, *were wise men and understanding*, in *Deut.* 1. 13. and this was it that qualified them for their *Commis-*

sion

sion. Those people are possessed of a very desirable priviledge, whose administrators of Law and Justice, are under characters of Gods own prescribing, and have not the hearing of causes in the dark.

2. With *Patience.* It is hardly *Judgment*, if it want deliberation, which is well worth the laying out upon all concernments, where we can mistake but once. The reason why the *Lacedemonians* dwelt so long upon causes that were *Capital*; *Si in capitis discrimine erraverint, non est corrigendi consilii potestas.* Loss of life is among those damages that are not capable of reparation. And even in lower cases, *temeritas judicis* may be, *calamitas innocentis*; hasty sentences may throw misery upon the guiltless; which *David*, you may be sure, would never put upon the account of a peoples *happiness*.

3. With *both Ears.* There be, you know, cases in which there may be nothing but *Justice* in the *decision*, and not a jot in the *desider*. And we must understand it. Of a *Determining*.

1. By *Law.* No *Judgment* hath any other foundation. You have nothing to discover offenders by, but this *glass*; nothing to restrain them with, but this *bridle*; nothing to smite them withal, but this *sword*. If *Judgment* flow from any other spring, how easily is it turned into wormwood? and how directly destructive is it to the very end that lawes were made for? (*cum jus ab uno viro homines non consequerentur, inventæ sunt leges.* The *judgement* of God is according to *Law*; else would he punish where there is no transgression: so is *Judgment* in the *Text*, what else doth it make amongst that peoples priviledges?

Amos 5. 7.

Cic. 2. offic.

2. By

2. By *Law*, quietly suffered to speak its own meaning; which in States and Kingdomes (as *Daniels* was) professing Religion, can never be expounded into an opposition to the law of God. Legislation, its true, is the highest act of the highest Powers on earth; yet as it is our interest to know they have no power, so its our duty to believe they have no intent, to cross in any one *Iota*, the will of Heaven; if they do, such *Laws* and *Judgements* must not take it amiss, if we be not able to reckon them amongst the materials of our happiness. For *sin it a reproach to any people*, Pro. 14. 34. this is *judgment*.

2. *Thrones of judgement*. The administration of Lawes hath from the beginning been allowed its Ensignes of State and Majesty; Christ himself, when he is described as a *Judge*, is represented sitting upon a *Throne*, and a glorious train waiting upon him, *Mat.* 25. 31. and all Nations have seen cause to distinguish their magistrates, especially when in the exercise of their Office, by some or other mark of state and dignity, from other men; that *Rods*, *Axes*, *Lictors*, *Gowns*, *Maces*, *Swords*, *Trumpets* and the like, might bespeak that fear and reverence of the people, which all authority must endeavour to beget, and nourish in that great and many-headed body, or resolve to be trampled upon. When *Delinquency* shall be allowed its gallantry, and justice shall sneak up and down in a despised posture, and a vulgar Equipage; it may perhaps bespeak a people *thrifty*, but by no means *happy*. Here are *thrones* of judgement: and these

3. *Are set*. The margin tells us that the *Original* is of the active voice, *there do fit thrones of judgment*.

The

The like expreſſion you have in *Dan.7.26. The judgement ſhall ſit.* And yet it is not the *judgment* that doth *ſit*, but the *Iudges. Mirum ænigma*, ſaith *Auguſtine*, tis a ſtrange, a wonderful *riddle*. Be it ſo, yet it is doubtleſs a duty to expound it the *duty*, Aug. in loc.

1. Of the *Iudges*. *Iudgment* is mentioned, and *Iudges* are meant. Is it not to remember them, that *Iuſtice* and *judgment* ſhould not be accounted amongſt their *accidents*, which may be preſent or abſent, without the deſtruction of their *ſubjects*; but ſhould be lookt upon as their very *forme*, beſtowing upon them both their *eſſence* and *denomination*? --- the duty

2. Of the *Iudgement*. To *ſit* is a poſture of compoſedneſs. When *judgments* are not calm, deliberate, digeſted, this part of the *Text* may (for all them) be a *riddle* ſtill.

But let's ſuppoſe the *Active* to be put for the *Paſſive*, and that *Thrones are ſet*; yet this doth *David* look upon as a happineſs, that the Kingdome was in a poſture of executing *judgment*: 'twas ſo *pro tempore*, and even that is a mercy fit to be acknowledged. Bleſſings from *hand* to *mouth* are bleſſings, and obligations to thankfulneſs. But here is withal,

2. The *Settlement* of it for the future, *the thrones of the houſe of David*. Thrones of judgement there were before; but by the injury of the times often interrupted, alwaies changeable: but God had built *David a ſure houſe*, (1. *Reg.* 11. 38.) Settled him the *ſupreme* magiſtrate over that people; they might now know upon what to bottome, and where to ſeek for the adminiſtration of *juſtice*. Civil go-

vernment

vernment is a Nations blessing; the settlement of it is the addition of another, or a very merciful augmentation of the former. As such God doth promise it, (1. *Reg.* 17. 14.) as such (in the *Text*) doth *David* acknowledge it; and so will every body else that believeth *Solomon*, Prov. 28. 2. *For the transgression of a Land many are the princes thereof.*

And so you have a short view of the particulars in the *Text*, the matter of *Davids joy*, and his peoples happiness; a full provision for *Religion*, vers. 4. and for the administration of *Judgment* and *Righteousness*, vers. 5. And because I may not attempt to prosecute them in all their branches, I must deale in grose, and wrap up as much of both verses as I can, in this *proposition* or *point of*

Doctrine.

The condition of a people is then happy, and a fit object of a good mans joy, when Religion and Righteousness, are joyntly provided for, and carried on together.

Which I shall indeavour to make out, from 1. *Scripture*, and 2. *Reason*.

The *Scriptures* I shall reduce to these 4 *Ranks* viz.

1. These two, *religion* and *righteousness*, are promised as a peoples *Happiness*, that God *will set his Tabernacle among them* Lev. 26. 11. and *his Sanctuary in the midst of them*, Ezek. 37. 26. All necessaries to the exercise of *religion*. That *he will restore their Judges as at the first, and their Counsellors as at the beginning*, Isa. 1. 26. reduce them to their *primitive* institution; of the same *Character* they first were, when they came out of Gods own hand, all necessaries for the administration of *Justice*. That *he will make their Officers peace, and their Exactors righteous-*

ness,

neſſe. *Eſa.* 60. 17. When the troubles of a People ſhall become their Peace, and *Publicans* and *Sinners* ſhall be no longer *Synonyma's*, but Two names of the ſame perſons, its no ordinary bleſſing.

2. When God would deale with a people in his *Wrath*, He *Iudicially* provides againſt their enjoyment of theſe Two. Upon this account *He forſook the Tabernacle of* Shiloh, *the tent which he placed amongſt men. Pſal.* 78. 60. and *gave* that people *Statutes that were not good, and Iudgements whereby they ſhould not live. Ezek.* 20. 25. That by *Statutes* and *Iudgements*, are meant Lawes and Rules of Government, in one kinde or other, is too plaine to be ſtood upon. Of the *Morall*, or *Iudiciall* Laws of God, none (I think) wil adventure to expound them. Of the *Ceremonial*, ſome have, & to make the *Epithet* here given them, ſutable, do diſtinguiſh between *Bonum, non bonum*, & *Malum*. But the *Ceremonies* were given in *Expiationem peccati*. Theſe Statutes and Judgements *In pœnam peccati*, Thoſe in *Mercy*, and were a part of that peoples *Glory* (*Deu.* 4. 8. *ro.* 9. 4.) theſe in *wrath* as A great Contribution to their *Shame* and *Miſery*, and ſo muſt be *Statutes* and *judgements*, *i.e.* the Lawes, Government, Rites, and Cuſtomes of men, whom God ſet over them, or delivered them in his wrath. So there will be no queſtion, why theſe *Statutes* are ſayd not to be *good*, and but a little why theſe *judgments*, ſuch *whereby they ſhould not live*; after we have conſidered, how often in Scripture, *To live* is put to ſignifie, not ſimply life, but the convenient accommodations of it, amongſt which proviſion for our *religious* and *civill* Concernments, is of the firſt magnitude. This the Lord in this ſad

dispensation; stript them of, by giving them A Government that *cared for none of these things*.

3. The *Happinesse* of a people is described by these *Two*. *what Nation is there so great that hath statutes and judgements so righteous, as all that Law which I set before you this day? Deut.* 4. 8. It is an Appeale to the people of *Israel*, whether God had dealt out happinesse to any other Nation, at the Rate that he had to them? and the instance is in their *Statutes* and *judgements*, the provision they had for *Religion* and *righteousnesse*. *Statutes* being Lawes for a people under a sacred consideration, and *judgments* under a *Civill*. See to the same purpose, *Psal.* 147. 19. 20.

Ainsw. in Deut. 4. 1.

4. Ruine is threatned unto a people upon the neglect of these. If it be *Religion*, *that Nation and Kingdome that will not serve her and her children shall perish*; *yea, those Nations shall utterly perish*, Esa. 60. 12. *If it be Righteousnesse, Gods Soule shall be avenged on such a Nation*. Jer. 5. 29.

Reasons.

1. From the influence that these two, *Religion* and *Righteousnesse*, have upon a peoples *Happinesse*. An influence, if I may so expresse it,

both { 1. *Morall*, and 2. *Physicall*.

De Civit dei l. 5. c. 25. uni. es in l. 5. c. 21.

1. *Religion* and *Righteousnesse* have a *Morall* influence upon a peoples *Happinesse*; The Lord loading A Nation with *Blessings or Curses*, according to their care or neglect of these. Of this you have a full account in *Jer.* 22. from the first to the seventeenth

teenth Verſe, to which *I* muſt but refer you.

Auguſtine obſerves of *Conſtantine*, that God beſtowed more bleſſings upon him and his people, then others did dare to wiſh for; and the contrary of *Iulian*, who yet was a man of a great ſpirit, and as fit for *Empire*, as the world afforded. That *States* and *Kingdomes* have naturally their *Ortus* and *Interitus*, their *riſe*, *growth*, *declination*, and *ruine*, I think is but a fancy. it is the bleſſing of God, entailed (as it were) upon the *godlineſs* and *honeſty* of a State and Nation that makes them proſperous. And tis the curſe of God that purſues a wicked people to deſtruſtion. If *Religion* be provided for, *from this day*, (ſaith God, *will I bleſs you*, Hagg. 2. 18. 19. If *Religion* be neglected, you may *date* from that very point of time, a peoples miſery; and write down every bleſſing they have left them, *ſpoiled with a curſe*, Mal. 2. 2.

If *Righteouſneſs* be provided for, *the mountains and hills ſhall bring* ſuch a people *peace*. *Pſalm* 72. 2, 3. No place ſo barren, that ſhall not yield a complication of bleſſings. If *Righteouſneſs* be neglected, *what will ſuch a people do in the day of viſitation?* *Iſaiah* 10. 3.

2. *Religion* and *Righteouſneſs*, have a *Phyſical* influence into, they have a natural tendency to a peoples welfare. *Religion* will guide them to, and the due adminiſtration of *Iuſtice* will keep them in the neareſt way to all the bleſſings *of the life that now is*, as well as of that *which is to come*. Do you but obſerve that ſobriety, temperance, chaſtity, that patience, humbleneſs of minde, readineſs to forgive, ſtudiouſneſs to be quiet: that induſtry, care, frugality, laborioufneſs:

boriouſneſs: that unanimity, love, publike ſpiritedneſs, fortitude, prudence, that eye and hand of *Iuſtice* upon delinquencies as to any of theſe, which the Scripture requires; and if health, and peace, and riches, and honour, and ſafety, and every outward bleſſing, fall not ſooner into your boſomes, then from your ſtricteſt obſervation of all the *rules* that ever any other booke, or diſcourſe in the world, hath layd down to theſe purpoſes; either there is a wiſdome above Gods, or he delighteth not in the proſperity of his Servants.

Xenophon looking upon the flouriſhing condition of the *Lacedemonians*, and conſidering their inconſiderable beginning, it became the matter of his wonder; but when he ſaw the proviſion they had made for the adminiſtration of *Juſtice* and *Righteouſneſs*, *Admirari prorſus deſinebat*, his wonder ceaſed.

2. Theſe *Two* keep God with a people, and do ſettle them with a people under his protection; and theſe neglected, do cauſe him to depart, and to leave them naked. *The Lord is with you while ye be with him, but if ye forſake him he will forſake you.* 2 *Chron.* 15. 2. if *we keep the word of his patience, he will alſo keep us from the hour of temptation*, *Rev.* 3. 10. the *happineſs* of a people is in the preſence of God, their miſery in his departure from them. *When he giveth quietneſs, who can make trouble? and when he hideth his face, who can behold him.* whether it be done againſt a nation or againſt a man onely? Iob. 34. 29. I do not think the practice of that *Biſhop*, ſo great a *ſoleciſme* in *politicks*, as ſome others may, who when the enemy was coming upon them, inſtead of *muſtering* his people, fell a reforming them. *Ego* (ſaith he) *curabo*

bo eccleſiam, Deus pro me pugnabit. I will take care of my Church and God will fight for me. Though I doubt not, it was his duty to have done it ſooner--I might adde

3. That theſe *two* are the *Pillars*, the foundation of a State. Other things about a building may be neglected, and it ſcarce be damnified. *Rafters* or *Tile-ſtones* may be out of order, and the houſe ſtand; but if the *foundation* faulter, down comes the whole about our ears, -- and

4. That theſe make up a full proviſion for a peoples *happines*; and ſecure every one of their intereſts as men, and as Chriſtians. But I would reſerve a little time for Application.

Two uſes onely I ſhall make of this point, *viz.* of { 1. *Information.* 2. *Exhortation.*

1. *Uſe*, by way of *information*, in four particulars, *viz.*

1. That though principles of *Religion* and *Righteouſneſs* in this or that *private* perſon, may be very far influential upon a whole Kingdome for good; God bleſſing others for their ſakes: yet tis the proviſion for, and the practiſe of theſe by the *Rulers* of a Nation, that doth advance them into a national bleſſing. Their proviſion for theſe *two*, is not in order to themſelves alone, but to ſet them before all that are under them: and their practice of them is a conveyance of good to a whole countrey. It being an ordinary way with God to concern a people, in the ſins and judgements, in the duties and bleſſings of their *ſuperiors*. The *King* ſins, and the *people* ſuffer, *Ier.* 15. 4. the *King* doth his duty, and the *people* proſper, 1 *Reg.* 4. 25. Thoſe that would deliver the

the Magistrate from the care of either of these, have a minde to deliver the Nation from a *fundamental* blessing.

2. That these *two*, must be *joyntly* provided for, and carried on together: For

First, what is his name, or what his sons name, if thou canst tell, that ever setled one of these in a Nation without the other? which of them is it that a people can possibly enjoy alone?

1. Is it *Religion* without *Righteousness*? Who will adventure to give that *religion* a definition, which shall excommunicate one of those *Two great Commandements on weich do hang all the Law and the Prophets*? or undertake for any people under Heaven, that they shall *enjoy, profess, owne, practise*: not *corrupt, revile, despise, forsake* the *Truthes, wayes, worship*, and *Ordinances* of Jesus Christ, if the *Lawes* and *Ordinances* of men shall have nothing to do with them? if any will engage for *Religion* upon these Termes, it must be one that hath not seriously considered, That a *House full of Idolls*, an *Ephod* for the Worship of God, and *Teraphim* for the Worship of the devill, and the running of the people a whoaring after these abominations, by whole *Tribes*, was the effect of *No King in Israel*, Judg. 17. 5. and 18. 30.

2. Is it *Righteousnesse* without *Religion*? then must *Tertullian, Cyprian, Lactantius, Augustine*, &c. Recant all that they have written to the contrary. However,

Secondly, If these *Two*, for any thing that is in their Natures, had independency enough to stand each by it selfe, it were yet worth a wise mans enquiery

quiry, whether God will ſuffer either this or that to ſtand ſo, as a peoples *Happineſſe*, if the other be ſet aſide.

1. Set *religion* aſide, and ſuppoſe a people regardleſſe of their duty towards God, and he will quickly take a courſe that they ſhall have little cauſe to boaſt of their *Iuſtice* and *righteouſneſſe* from men. *He will take away the Judge and the Prudent, and the Ancient, and the Honourable, and the Counſellour; and give Children to be their Princes, and Babes to rule over them.* Eſa. 3. 2, 3, 4. *They ſhall be oppreſſed and ſpoiled, and none ſhall ſave them,* Deut. 28. 29.

2. Set *righteouſneſſe* aſide, and ſuppoſe A people careleſſe of their duties of *Equity, if they do not throughly execute judgement between a man and his Neighbour*; God will do to ſuch a people as hee did to *Shiloh* Jer. 7. 5, 14. what was that? He removed his *ordinances*, Pſalm 78. 60, 61. If a Nation will needs ſhew you *Solomons melancholy* proſpect, *The place of judgement that wickedneſs is there,* (Eccle. 3. 16. 'T will not be long ere God will ſhew you another of the ſame *complexion*. *The waies of Sion mourning, her places of aſſembly deſtroyed, her ſolemne feaſts and Sabbaths forgotton.* (*Lam.* 2.) that ſuperſtitious fable of *Caſtor* and *Pollux*, is a real truth of *religion* and *righteouſneſs*, not that they live and die by *turns*, but that *Solitariæ graves, ſalutares geminæ*. They are never auſpicious to a ſtate and kingdome, but in *conjunction*.

3. That to promote a *Government* againſt *religion*, or a *religion* againſt *Government*, is to contrive the buriall of both in a Nations ruine. *A Government* that ſhall feign a Commiſſion from *Heaven*,

to

to root out all that is *Antichriſtian* from the face of the Earth; and a *religion* that ſhall be abundantly able to judge *Antichriſtianiſme* enough to qualifie them for deſtruction, not onely in *Miniſters* and *Magiſtrates*, and *Lawyers*, but in a *Miniſtry*, *Magiſtracy*, *Lawes* and *Government* it ſelfe: and in every thing and perſon elſe, whoſe *inſtitution*, or *reaſon*, or *Conſcience*, ſhall forbid them a Communion in the ſame *principles*; if ſuch *Notions* once become practicable, whither (I beſeech you) ſhall the *tribes* go up? or if we knew where to ſet *Thrones of Judgement*, who ſhall ſit upon them?

4. That antimagiſtraticall ſpirits, principles, and practiſes, have nothing in them of good will to a peoples *Happineſſe*; which is no where enjoyable but under the ſhadow of *Government*. Neither *Godlineſſe* nor *Honeſty* will be able to finde, any where elſe, ſo much as a *toleration*. To deſigne *Diſorder*, *Anarchy*, and *Confuſion*, in the ſtead of it, is to ſtudy the removall of whatever is deſirable, and to provide for the inlet of what wil render us moſt ridiculous and miſerable. You wil the more eaſily beleeve after you have conſidered

1 Tim. 2. 2.

1. The *Neceſſity* of that *Hedge* which theſe *Pioneeres* would break down. If a Kindome indeed were peopled with *Angells*, or men that *never left their firſt Eſtate*, they might be *Lawes* unto themſelves; bu tas long as ſons and daughters of *fallen Adam*, are the materialls, hee is a wiſe man that can tell what to do, without *better* ſecurity then *Anarchy* can aford him. The beſt men have peeviſhneſſe enough to call for a *huc uſque*; and what ſhall limit them if the Lawes do not? and for the other

ſort

ſort, *Lions*, *Beares*, *Woolves*, *Dogges*, *Swine*, *Mad men*, if there be no *Heire of reſtraint* to chaine up and muzzle theſe, who can live? Twill be good newes, if you can tell where the honeſteſt man in a Nation ſhall have innocency enough to ſave him harmleſſe. If theſe *Horſes* and *Mules* have no *Bitts* and *Bridles*, they will fall upon us, upon our perſons, eſtates, conſciences, liberties, religion, every thing; neither will any thing in the world but *Order* and *Government* be able to releive us. Our ſtrength and our riches will be vaine things to ſave us, they muſt let it alone for ever. The riches of a *Nation* will quickly be *quartered* and *plundred* into a morſell of bread, and the ſtrength of it imployed to ſelfe-deſtruction. A potent people, if a lawleſſe one, have onely this to brag of, that they neede no Forraigne Contribution to their Overthrow.

Suis & ipſa Roma viribus ruit.

Rome it ſelfe in ſuch a caſe had onely weight enough to preſſe her ſelfe to death. And when her Lawes were aſleepe, her *watchmen waked but in vaine.*

Nox una ſuis non credita Muris. She durſt not truſt her ſelfe one night within her own walls. *Tyranny* is by all men lookt upon as a monſtrous beaſt, but if it ſtood with *Anarchy* in competition for a wiſemans vote, It would doubtleſſe carry it. and (though the choiſe be hard) rather then to have none deputed in a State to hear us, *Abſolom* himſelf were better be Maſter of his wiſh, *Oh that I were made Iudge in the Land.* Thoſe *Fonatick* ſpirits that have pretended it to be their duty, to deſtroy all *Magiſtracy* and *Order*, have yet found it to be their 2. Sa. 15. 4.

their *Interest*, to set up something in the stead of it, and rather to make a *King* of *Iohn* of *Leyden*, then to continue *headlesse*.

2. How monstruous this would make a people, and all their Concernments, what a *Transposition* of parts, gifts, persons into one anothers places, and imployments it would bring forth! let me draw you a *Picture* of it.

1. In the *Greater* world, if the Earth should be enamell'd with Stars, and fruits and flowers should grow in the Firmament of Heaven; if the lesser lights should rule the day, and dispose the greater to the Government of the night; If the Sun should be pluckt down to walk upon, and a peice of dirt stuck up to shine in the place of it; if men should be necessitated to carry burthens upon the *Pismire*, and to learn wisdome of the *Asse*:

In chaos antiquum confundimur, with how ugly a face would Nature looke!

2. In the *lesser* world, man, if the Head should be degraded to be trod upon, and the Heeles claim supremacy over the whole; if the eyes should be transposed into the Elbowes, and the shoulders take upon them to give light unto the body, *&c.* you have the blessings of *Anarchy*, and the issue of their design, who blaspheme Government, and fall down and worship disorder and confusion; out of which, he that shall undertake to extract *Religion* or *Righteousnesse*, will have a hard taske of it.

2. Use of *Exhortation* { 1. *Gratitude.* 2. *Prayers.* 3. *Care.*

3. To *All*, whom it calls to our

1. To

1. To our *Gratitude*, for that degree of this *Happineſſe*, in proviſions for *Religion* and *Righteouſneſſe*, which God hath given us the poſſeſſion of, I ſhall have no need to tell you. How much that is, you are not an Auditory that are ſtrangers in *England*. Some things I ſhall mention. What apprehenſions ſome of you may have of them, *In ſenſu compoſito*, upon the account of their Neighbourhood to other things, I am not to enquire. *In ſenſu diviſo*, if you conſider them alone, I am very ſure of your acknowledgments, that they are worthy of thanks. *Ex gr.* -- That your *Law-makers ſhall be perſons fearing God, and of good converſation; That no man that is an Anti-Scripturiſt, a denyer of Ordinances, A common reviler of Religion, or of any perſon for profeſſing it, a Sabbath-breaker, Swearer, Curſer, Drunkard, Tavern, or Ale-houſe haunter, ſhall have any thing to do in that great affaire;---That the cheif Officers of State, and Iudges will be ſuch as theſe will beſtow their approbation upon;* That both as to Legiſlation and execution, the perſons cheifly interreſſed, are under the moſt ſacred Obligation that is imaginable, *To uphold and maintaine the true reformed Proteſtant Chriſtian Religion in the purity thereof, as is contained in the holy Scriptures of the Old and New Teſtament, and to encourage the profeſſion and profeſſors of the ſame*, and all this, *to the uttermoſt of their power* and to diſcharge their reſpective truſts in order to *the preſervation of the* Rights *and Liberties of the people, and the good Government, peace, and welfare of theſe Nations*. Now muſt we, either ſuppoſe a conſiderable number of perſons of the choiceſt *Character*, and of the higheſt pretences to *Religion*, and *Righteouſneſſe*, *biaſable* to the produ-

ction of what this *Constitution* can by no means be interpreted into? or muſt acknowledge our ſhare in the *Bleſſings* of the *Text*, to call for *thankfullneſſe*? Perhaps a comparative *glance* upon other *Nations*, may the ſooner perſwade us that 'tis our duty to pay it.

Johnſon Geography, p. 165. 207. 236. 475.

In ſome of which, you may ſee in the Market-place on the Lords day, as great an Aſſembly in the Afternoon, as you were able to ſee at Church in the morning. In ſome, the *Chiefe Magiſtrates* Tap-houſe in every great Town, inviting the people to be drunk, *Cum privilegio*, to increaſe the publick Revenue. In ſome Offices of all ſorts, bought and ſould at as dear a rate, as Land in *England*, at 20. yeares purchaſe: where the common people, how induſtrious ſoever, dare hardly own them an ability to provide themſelves cloathes, or victualls. In ſome intolerable burthens impoſed at diſcretion, to the finall deſolation of diverſe Families. And I could tell you more of this, were not this enough. Now whatever the *Bleſſing* be; if, *God hath not dealt ſo with other Nations*, may be found in the *premiſſes*, our *Hallelujahs* muſt be the *Concluſion*, Pſalm 147. *ult.*

If any ſay, many things deſirable are yet wanting, I have nothing to reply but this; that a *principle* that is able to ſuſpend our thankfullneſſe upon any ſuch account, will not give us leave to bleſſe God for any thing till we come to Heaven. --- It calls us,

2. To our *Prayers*, for a continuation of what we have, and a ſupply of what we yet want. That theſe *Nationall* bleſſings are of Gods diſpoſing, we cannot doubt without the hazard of our Chriſtianity, nor that he diſpenſeth them as *Bleſſings*, in a way

a way of *Prayer*. The *Heathens* could ſay.

Dij, Quibus Imperium hoc ſteterat.

That *Empires* had their foundations above; hence was *Iupiter* called *Salutaris*, and *Stator*, as their ſuppoſed Author of *Stability* and *Safety*, If Chriſtians beleeve ſo much of God, they will ſend him their petitions.

3. To our *Care*. Of what? of every thing whereby *Religion* and *Righteouſneſſe* may thrive amongſt us; eſpecially of maintaining the *Nurſe* of both, *Peace*. Peace with God, that we make not one *bridge* of our *Sins*, *Peace* amongſt our ſelves, that we make not another of our *Folly*, for their paſſage from us. Pray conſider what tis that hedgeth in the bleſſings of the *Text*, *before* and *behinde*; Tis *Peace*, *Peace* before, at the 3 *verſe*, *A city compact together*, not divided and ſubdivided into more *Parties* and *factions*, then they knew where to have names for; but (as another Tranſlation reads it) *at unity in it ſelfe*. and then, *Thither the Tribes go up*; and *Thrones of Iudgment* are ſetled. *Peace* behinde at the *6 verſe*, at leaſt, *Rogate pacem*. A prayer ſent to Heaven for it, that theſe mercies might continue. This to *All*.

2. To thoſe that are by *Office*, to attend the buſineſſe of this day; as you would contribute to the Nations *Happineſſe*, afford your reſpective contributions towards the advancement of *Religion* and *Righteouſneſs*, by ſuffering no breach upon either of them, to eſcape that *juſt recompence of reward*, which the *Lawes* have provided for it.

Firſt, For you my *Lords*, the *Iudges*, God forbid you ſhould be ſuppoſed without ſerious apprehenſions upon your Spirits.

1. That

1. That God ſits with you, *Pſalm* 82. 1. and is preſent for more purpoſes then one, -as *Teſtis*, to ſee all you do, and with eyes *that cannot look upon iniquity*. -as *Iudex*, to paſſe his Sentence upon all yours. and what a holy care ſhould be taken that the *Bench* be not divided, nor any occaſion given for *Luthers Deo gratias, aliter hic concluſum eſt, aliter in cælo.* And -as *vindex*, to make good if there be cauſe, the title you find him cloathed withall, in *Pſal.* 94. 1. *A God of revenges.*

2. That you cannot be too *zealous* againſt the obſtructions of a peoples *Happineſſe*, the *Happineſſe* of all the people in three great *Nations*, where there be ſo many thouſand ſoules concerned in the *religion* and *righteouſneſſe*, which you are engaged to take care of. That if a deſtructive, a miſchievous rape by reſtleſs, and incorrigible ſpirits, be made upon their bleſſings, *Optimum miſericordiæ genus eſt occidere.*

3. That as much as in you lies, you provide for the Honour of *God*, of the *ſupreme Magiſtrate*, of *your ſelves*, of the *Nation*, in providing for the ſafeguard of *religion*, and *righteouſneſs*.

1. Of *God*, for the blaſpheming of whoſe name, if occaſion be given by a peoples *wickedneſs*, it is doubtleſſe by their *impunity*.

2. Of the *ſupreme Magiſtrate*. When *Iovinian* was voted *Emperour* by the Army, he told them he was a *Chriſtian*, and would not be a Leader of *Pagans*. The more conformity can be wrought upon a people, the more of glory will be caſt upon their *Governours*. 'Tis not the loweſt *title* of *Ieſus Chriſt* himſelf that he is *King of Saints*.

3. Of *your ſelves*. God will honour thoſe that

onour

honour him. 1 *Sam.* 2. 30. *Ariſtides* for his care of *Iuſtice*, was called *Græcorum fælicitas*. How much more ſhall you be celebrated as our bleſſings, whilſt you care for that, and religion too!

4. Of the *Nation*, whoſe *Statutes*, how righteous ſoever, will not leave upon them an impreſſion of glory, unleſs their *judgements* be of the ſame *Character*. -and

4. *Laſtly*. That you have no way elſe to anſwer the end of your *inſtitution*, to be the *Miniſters of God to us for good*, *Ro.* 13. 4.

Secondly. For you that are to preſent miſdemeanours againſt the bleſſings of the *Text*; you will, I hope, ſo diſcharge your oaths and truſts, that neither *Religion* nor *Righteouſneſs* ſhall have any cauſe to complain. But I ſhall crave leave to tell you,

1. That *Religion* will, if you know any of her *Ordinances* loſt, or profanely miſapplyed, her *duties* diſturbed, her ſolemnities rayled at, her great *glory and ornament*; *The late Act for the better obſervation of the Lords day*, deſpiſed, or neglected; or find her ſuffering in any of her concernments that the Law hath taken notice of, and ſay nothing, ſhe will complain. And

2. So will *Iuſtice* and *Righteouſneſs*, if you conceal any one *Delinquency* againſt it; eſpecially their male-adminiſtrations, who have taken an *oath*, and a *Commiſſion*, to diſpenſe it, and I think 'twere better you ſtood charged by all the *Bills* of *Inditement*, that will be exhibited this *Aſſizes*; then that the cry of theſe againſt you ſhould *enter into the ears of the Lord of Saboth*.

Intereſt hath been a great word amongſt us for di-

verſe

verſe years, and it is ſo ſtill; and a *national intereſt* is ſometimes talkt of. The great *intereſt* of any *Nation* is to keep God with them. I ſhall conclude with a repetition of that exhortation, which the *Doctrine* we have been conſidering preſſeth you with; *viz.* that you would, all of you contribute towards the entertainment of *God with us*, by contributing to the ſafety of *Religion* and *Righteouſneſs*. If theſe fail, God muſt be gone; and ask the *Prophet* what a *woe*, he will leave behind him. *Hoſea* 9. 12. If *Religion* fail, where ſhall God walk? For *his way is in the Sanctuary*. Pſalm 77. 13. And if *Righteouſneſs* fail, with whom ſhall he converſe? To be ſure, *the Throne of iniquity* ſhall have no communion with him, *Pſalm.* 94. 20.

To provide as much as in you lies againſt theſe, the failing I mean, of *Religion* and *Righteouſneſs*, is both your duty and your *intereſt*: that the Nation may be happy in the bleſſings of the *Text*, *the Lord delighting to dwell amongſt us, and to be in the midſt of us.* leſs then this we cannot have, and more we need not, to make us *happy*.

FINIS.